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like, Professor Gomperz sometimes writes in a way which might easily mislead the non-professional reader. As an illustration may be cited his account of Pythagoras. He has indeed warned us that "it is hard to rescue the prototype from the flood of tradition which increases in volume the further it is removed from the source." But he proceeds to speak of the elements of "Pythagorism" as "compressed by the force of one great genius into the limits of a system," and to represent Pythagoras as himself performing the experiment with the monochord. We are hardly warranted, I think, in regarding all the elements of "Pythagorism" as known to Pythagoras, or in affirming that he ever performed a single scientific experiment.

How far the work transcends the limits of the usual treatment of Greek philosophy may be seen from the fact that two chapters are devoted to the historians and one to the physicians of Greece. It is this wide outlook over religion, literature, and the special sciences, which perhaps constitutes its chief claim to the attention of the student or teacher of philosophy as well as to that of the general reader. It is a good example of the way in which philosophy may be rescued from mere *graue Theorie*.

Space forbids an adequate criticism of the work in detail. One of the most noteworthy departures from the commonly accepted view is his treatment of the *homo-mensura* tenet of Protagoras. Professor Gomperz rejects altogether the current interpretation of individual subjectivism. According to his view of the meaning of Protagoras, man in the generic, not in the particular, meaning of the term is the measure of all things. Protagoras was, he admits, a staunch defender of sense perception, and a relativist in that he recognized that all cognition is limited by the nature of man's powers. Accepting Plato's account in the *Protagoras* as giving the substantive features of the great sophist's teaching, he considers the references to him in the *Theaetetus* to be the result of a frank historical "fiction" on the part of Plato—a fiction, moreover, of which Plato has not failed to give the reader numerous hints. The interpretation of the teachings of Gorgias also raises numerous questions. Is it so certain that Gorgias possessed any serious metaphysical interest? May not his famous theses have been propounded as a brilliant illustration of his ready mastery of the subtleties of dialectic? It may be added that the author's view of the sophists is favorable, approximating to that of Grote.

The remaining volumes—two in number—will be awaited with much interest.

WALTER GOODNOW EVERETT.

A History of Rome for High Schools and Academies. By GEORGE WILLIS BOTSFORD, PH.D. (New York: The Macmillan Co. 1901. Pp. xiv, 396.)

In its scope, this work embraces somewhat more than is ordinarily comprised in school text-books of Roman history. It not merely covers the record of events down to the dismemberment and fall of the Western

Empire, but includes also an account of the succeeding Germanic kingdoms of southern and central Europe that form the connecting link between Rome and modern civilization. The author's purpose, as he tells his readers, has been not only to present a sketch of Rome's rise, expansion, and organization, but also of "the transformation of the ancient pagan empire of Rome into the medieval Christian empire of the Germans. The narrative, accordingly, extends from the earliest times to Charlemagne."

For the execution of the task he has set himself, Dr. Botsford has an unusually good equipment. With the thorough training of the classical philologist he combines sound historic sense and excellent historic method. Moreover, he is master of a clear, accurate and attractive prose style. This equipment he has utilized to the full in conscientious fashion. Almost every page of the book gives evidence of careful study of the discussions and views of other historical writers, as well as familiarity with the sources on which our knowledge of Roman antiquity ultimately rests. Frequent quotations from these sources, such as Livy, Polybius, Appian, Plutarch, the *Monumentum Ancyranum* are skilfully interwoven in the narrative.

The assured results of the various tributary disciplines of philology, epigraphy, archæology, mythology, etc., are naturally familiar to Dr. Botsford and are amply recognized. Thus the Aryan home is no longer put in central Asia, as by many recent writers, but in eastern Europe, where the researches of comparative philologists have located it with great probability. A gratifying independence of authority, also, is to be noted. As a result of researches which warrant the expression of his own opinion, Dr. Botsford rejects the theory, so tenaciously held by Mommsen, that the *concilium plebis* was essentially different from the *comitia tributa*. Similarly in his judgment of Tiberius and Domitian he ascribes to these emperors elements of character and administrative capacity which, though doubtless just, are not generally conceded.

The book, as a whole, can hardly fail to prove a helpful and even inspiring manual of instruction, alike to pupil and teacher. Its author not only has grasped the heart of Roman life and institutions, but he also sees the relation of Roman to other civilizations—its setting in the history of the world as a whole.

Admirable illustrations, maps, full bibliographies, and chronological tables accompany the volume, while the typography and press-work give evidence that the "printer's art" still has a clear title to this appellation.

CHARLES E. BENNETT.

The Story of Rome. By NORWOOD YOUNG. Illustrated by NELLY ERICHSEN. (London: J. M. Dent and Co. 1901. Pp. 403.)

THIS neat little volume, containing the story of Rome, adds one more to the long list of books which have recently appeared on the subject. Yet its author has not performed a superfluous task. He gives a brief